1: Radcliffe-Brown E-5 (1906-1908)1922
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The position of an unmarried girl is very similar to that of an unmarried youth. She is required to help her elders, in particular either her parents or her foster-parents, i.e. the married couple under whose care she is for the time being.

After marriage a son continues to help his parents, providing them with food and seeing that they are comfortable. If either a man or a woman lives in a local group other than that of his or her parents, he or she pays frequent visits to them.

From the time that a youth or girl ceases to belong to the family household, his or her duties to the parents are really only the same in kind as the duties that every young man and woman owes to all the older men and women. Though there is no difference in kind, yet a man or woman is expected to show more affection and respect for his or her own parents than to other persons of the same social standing.

The only other relationship, besides that of husband and wife and that of parents and children, which exists inside the family, is that between children of the same parents. The conduct of brothers to one another depends on their respective ages. The younger is expected to give way to the elder, while the latter protects and looks after the former. The relation of sisters to one another is similar.

The duties of a man and woman to his or her relatives, other than those to parents, brothers and sisters. and even to some extent the duties to these near relatives, are not distinguishable in kind from the duties he or she owes to other persons who are not relatives. Thus a young married man owes certain duties to all the older married men of about the age of his father. These duties are the same in kind as those towards his own father and his foster-father, the only difference being that he must defer more to his own father than to other men, and must be more constant in his attentions to him. I could not discover any way in which a man distinguished, in his dealings with them, his father's brother from his mother's brother. They are both of them older men whom he must respect and to whom he must make presents of food. Similarly a father's sister is not distinguished, so far as I could discover, from a mother's sister. A man treats both of them in much the same way that he treats

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

585 the newly married couple do not leave the encampment in order to get food, or anything else that they may require, as their friends consider it a duty or privilege to supply all their needs until the shyness, consequent on the marriage, has worn off.

[431] 12. Wedding presents being as much *de rigueur* among these savages as in Mayfair, the happy pair invariably find themselves enriched by their relatives and acquaintances with the various articles of ordinary use, such as nets, buckets, bows, arrows, &c., in honour of the event.

13. On the morning following the marriage the bridegroom's mother, or other near female relative, decorates his person by painting him with *tâ·la-ōg-*, while the bride is similarly ornamented by her friends. It often happens that a young couple will pass several days after their nuptials without exchanging a single word, and to such an extent do they carry their bashfulness that they even avoid looking at each other: in fact their conduct would lead a stranger to suppose that some serious quarrel had caused an estrangement.

[535] 14. When a few days have elapsed, and they are in some measure accustomed to the novelty of their position, they enter upon the duties of life, and conduct themselves like their neighbours: the marriage is then celebrated by a dance, in which all, save the bride and bridegroom, take part.

593 851 15. A certain amount of jealousy usually exists between young people during the first year of their married life;[1] indeed, complete confidence and genuine affection are never entirely established until they become parents or, at least, till the wife is found to be *enceinte*, and even their relationship to each other is not regarded as being so close *prior* to the birth of a child as it is *after* that event. Confirmatory evidence on this point will be given when describing the funeral rites,[2] where it will be noticed that the survivor of a childless couple is not looked upon as chief mourner.

587 599 16. There is no prohibition against second marriages, but greater respect is entertained for those who show their love and esteem for the deceased by remaining single and leading chaste lives (*ō·yun-tē·mar-bar·minga-*). It is by no means unusual for a man, even though he be young at the time of his wife's death, to remain a widower[3] for her sake for many years, or even till death;

[1] It often happens that a man will not at first allow his wife to leave their hut at night for any purpose unless he accompanies her, professedly to protect her from dangers, spiritual and temporal, but in reality to satisfy himself that she has not made an assignation.

[2] *Vide* "Death and Burial," paragraph 20.

[3] It must, however be admitted that as their customs allow of a widow or widower consorting with the unmarried of the opposite sex, a single life is not of necessity a virtuous one, or evidence of constancy and devotion to the memory of the dear departed.

2: Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

PART III.

Social Relations, Education, Infanticide—Attire—Tattooing—Painting—Shaving—Deformations—Weights and Measures—Astronomy—Trade, Exchangeable Values, and Property—Agriculture—Training and Domestication of Animals—Food—Tabu—Warfare—Hunting and Fishing—Navigation—Ornamentation—Pottery—Natural Forms and Miscellaneous Manufactures—Leather-work—Metallurgy—Stone Implements—Basket-work—String—Games and Amusements.

Social Relations, Education, and Infanticide.—1. Although it is true that the performance of most of the domestic duties falls to the lot of the women and children, it would be a great mistake to suppose that any compulsion is used by the head of the family; he usually leads quite as active a life as any of the females, and often shares certain of their labours, when necessity arises in consequence of sickness or other cause. As I have already stated,[1] it is quite incorrect to say of these savages that with them "marriage is nothing more than taking a female slave," for one of the most striking features of their social relations is the marked equality and affection which subsists between husband and wife;[2] careful observations extending over many years prove that not only is the husband's authority more or less nominal, but that it is not at all an uncommon occurrence for Andamanese Benedicts to be considerably at the beck and call of their better halves: in short, the consideration and respect with which women are treated might with advantage be emulated by certain classes in our own land.

2. The duties of the husband,—varying in the case of his being an *ē·rem-tâ·ga-* or an *àryô·to-*—consist chiefly in hunting, fishing, turtling, collecting honey, &c., constructing canoes, building the better kinds of huts,[3] and manufacturing the bows, arrows, and other implements needed in his various pursuits; he must also assist his wife in looking after the children, in keeping up the fire, and in providing the materials

[1] *Vide* "Marriage," paragraph 1.

[2] It has been correctly stated that "their mutual intercourse is courteous and genial, and the affection between parents and children is peculiarly tender" (Peschel, p. 148).

[3] *Vide ante* "Habitations," paragraph 2.

10: Sen K-3, 4 (ca. 1955) 1962 AZ2 Andamans AZ2
ONGE

the felling of the tree, chiselling the lumber and processing it further to give the shape of a canoe. Buckets of wood are also constructed by them from the softwood tree. Two types of baskets are made, the smaller ones are more well-finished than the bigger ones. The former is known as *tolcoaga* and the later *tole-laya*. Such activities have introduced the use of dahs, chisels, and iron files among the Onges, from the iron pieces derived from the sea shores. The other important pieces of their craftsmanship are the beautiful weavings of fibre, tussel of yellow fibre used by the women in their front. However, the art of making the earthen pots has been completely forgotten.

The leisure in their lives has helped the development of some amount of aesthetic senses among the Onges. All the Onges men and women shave their heads with flakes of glass, obtained from the sea-borne glass bottles. The body of the Onges are also painted with white clay which save their skin from insect-bite while red paint serves medicinal purposes if some individual is having fever. In times of mourning, red orchre paint is a taboo.[1]

Early marriage is the custom. The widows are looked down upon by the society. Some incidents of widow murder and drowning are heard. In the married life, the husband is devoted to his wife and both the husband and wife work for collecting their food.

Dances and songs are in vogue and there are practically songs for every occasion and activity. Most of their songs are more plaintive than joyous.

There are three broad divisions of the Onges of the Little Andaman :

(1) *Giremeka-Gobeule* group inhabiting the northeastern coast of the island ;

(2) *Engakwale group* live in the interior of the islands ; and

(3) *Gireraragobeule group* live in the southern and western coasts of the islands.

In spite of all the limitations, the Onges have been considered as one of the happiest people of the world with plenty of food and water to eat and drink and with very few social cankers to fight with. But as is common to all other aborigines of the Andamans, a decline in their number is discernible.

The Sentinelese

The Sentinelese are the least known of all the aborigines of the Anda-

1- The Onge of the Little Andaman—A short guide book ; Anthropological Gallery, Indian Museum, Calcutta.